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ל'פנ"ג

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HAPPY HANUKKA

OUR ORGANIZATION



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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinions of A.I.N.A.

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Table of Contents

President's Message

By Moe Weinschel	2
In Remembrance of Diane Colton	3
A Hanukka Parody	
By Edward Schuman.....	4
A New Hanukka Coin Series	
By Edward Schuman.....	6
Ben Shahn and the El-Al Medal	
By Dr. Emanuel A. Smith.....	8
Pinhas Rutenberg	
By Edward Schuman.....	12
New Data Sheds Light on Hasmonean Coin Theories	
By David Hendin.....	14
Concentration Camp Scrip Looks To An Ugly Past	
By Lance K. Campbell.....	18
The Correct Version of the 25 Mils Historical Background.....	23
The Aleph Beth Page	
By Edward Janis	24
A Plaque for David Schwarz	
By Manfred Anson.....	25
Alfred Adler	
By Peter S. Horvitz	28
A Coin With a Story #1	
By Edward Janis.....	30
Aliyah Assistance Scrip	
By O. Rottenberg - Jerusalem....	31
Rising From The Ashes	
By Dorit Rishoni.....	32
Sylvia's Membership Reminder.....	33
An Early Jerusalem Sports Medal	
By Peter S. Horvitz	34
The Most Memorable 4th of July	
By Dr. Leonard Winograd	36
Club Bulletin By Donna J. Sims.....	39

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THE PRESIDENT'S MESSAGE

by MOE WEINSCHTEL

The Chicago ANA convention and our Greater New York Numismatic Convention are in the past. We were kept quite busy in Chicago at the ICGM booth stamping visas and inserting one agora coins in the ANA numismatic passports. Our A.I.N.A. program was well attended and the short talks by A.I.N.A. dignitaries were well received. Plans of revitalizing the I.N.S. of Illinois were discussed, and for those members in the Chicago area who may be interested, please contact me for further information. The Kagan-Maremba exhibit which we set up occupied twelve tables and attracted much favorable comment.

The Promised Land 1989 anniversary issue received a "Most Artistic" award by the "Coin of the Year" panel sponsored by Krause Publications. These awards are presented each year and are about 1½ years behind in order to have late issues included in the competition. Mr. Kobi Halifa, Consul for Economic Affairs of Israel accepted the award at the convention.

The Greater New York convention had fewer dealers, but as many visitors as in the previous year. There was an overflow of Young Numismatists who had a big day. The Educational Forum heard David Hendin of Ancient Coin fame present an interesting talk on Coins of the Bible, followed by Edward Janis with a program on Washington Headquarters Medals.

Your orders for new issues are an important source of income for A.I.N.A. and the clubs. Please open your SHEKEL envelope as soon as it is received as most of the New Issue mailings are enclosed. We are pleased with our efforts in helping Israel with the Aliya issues, the proceeds which are designated to assist with the Russian and Ethiopian immigration. You may have seen our ads in the various media and we hope that you too have been actively supporting this worthy cause.

Please continue your support of A.I.N.A. Purchase your new issues through us. Mail in your dues renewals promptly and sign up a new member or two.

As this is our Hanukka issue, what a truly wonderful Hanukka gift a membership in A.I.N.A. would be. One which is delivered six times a year. Think about it. And as 1991 draws to a close, we wish a very Happy and Healthy New Year to all.

Shalom

In Remembrance of Diane Colton



Once in a while a very special unique individual touches our lives. Diane Colton, who passed away on August 8th was one of these people.

She was born in Connecticut in 1918 and married to her beloved husband Sol for 53 years. They were blessed with four children and eight grandchildren.

Diane had a warm and outgoing personality which brought her many friends from all walks of life. She was a worker and an achiever. In every organization she became involved in, she did her ultimate to attain perfection. She was a thousand hour volunteer for the Jewish Home for the Aged, serving as an occupation-

al therapist. She was a ten thousand plus tree contributor to the Jewish National Fund. Both Hadassah and ORT were fortunate to have her as a life member. She served as a voluntary worker for the Allied Jewish Campaign and the Jewish Welfare Federation. Diane was a Brandeis University Alumnus and life member, a charter member of Temple Israel and a member of Congregation Adat Shalom.

Diane was a life member of A.I.N.A., and served as the current Mid-west Director. She was the Israel Government Coins and Medals Corporation designated correspondent for Michigan. Diane provided the spark which ignited the Israel Numismatic Society of Michigan. In this organization, she served as President, Director, and Editor of their prize winning newsletters that were both written and distributed by her. The guidance and expertise she gave brought the meetings of the I.N.S. of Michigan and their seminars to the pinnacle of success. She was an active supporter of Israel, of Israel Numismatics and Israel Philatelics, belonging to several local and regional groups.

Truly a friend to everyone and loved by all, she will be sorely missed by those who had the good fortune to know her.

A Hanukka Parody

By Edward Schuman

Last year, while visiting with our good friends Anita and Manny Wolin, Anita gave me a copy of a unique Hanukka poem that is the base for this article. Its author remains unknown. It is one of those "cute" items that has been electronically transmitted through the fax medium from one to another.

As editor of the SHEKEL, I must abide by several house rules. One of which is that any article printed in the SHEKEL must have a Judaic numismatic connection. In this poem, Santa is Jewish, and one of the lines is about Hanukka Gelt, however to keep matters strictly on the up and up, the article is illustrated with several Hanukka Coins showing Hanukka lamps from different parts of the world.

The Lamp series has come to an end. Last year's Hanukka coin is the last of the series depicting lamps, and a new series of Hanukka coins begins with this year. The writer has often thought these coins were among the most beautiful and meaningful of all Israel coin issues.

Russian Jewish immigrants to Israel are cultured people who, once they become established and start earning money, will become new collectors of Israel coin issues. Many earlier Hanukka coins were melted in the silver boom days, along with other Israel issues. Yet, there is still time to purchase a complete set of Hanukka issues, or fill in the gaps of those missing in your collection at extremely attractive prices. Please contact the A.I.N.A. coin and medal sales office for further information.

T'was the night before Hanukka,
Boicheks and Maidels,
Not a sound could be heard,
Not even the draïdels.
The Menorah was set,
By the chimney's light
In the kitchen the Bubbie
was chopping a bite.
Salami, pastrami, a glassela tay
and pickle with bagel Oh oy-vay!
Gezundt and geshmack
the kinderlach felt,
While dreaming of taglach
and Hannuka gelt.
The alarm clock was sitting
a klappen and ticken,
and Bubbie was carving
a shtickela chicken.

A tummel arose like
a thousand Bruchess,
Santa had fallen
right down on his Tuckess.
I put on my slippers
Ainz, zway, drei,
While Bubbie was eating
Her herring on rye.
I grabbed for my bathrobe
and buttoned my gotkiss,
And Bubbie was just then
devouring the latkis.
To the window I ran
and to my surprise,
A little red yarmalka
greeted my eyes.
When he got to the door
and saw the Mezzuzah,

"Yiddishe Kinder"
 he said "Kenahorah"
 I thought I was in a strange hoyse
 but as long as I'm here
 I'll leave a few toyis
 to bring you some cheer.
 Come into the kitchen
 I'll get you a dish,
 A gubbel, a leffel, a shtickela fish.
 With smacks of delight
 of groyse anticipation
 chopped liver and knadlach,
 and kreplach gegessen.
 Along with his meals
 He had a few schnopps
 When it came to eating
 this boy was sure tops.
 He asked for some knishes
 with pepper and zalt,
 But they were so hot
 he yelled "Oy Gevolt!"
 He buttoned his hoysen,
 and ran from the tish
 Your Koshereh meal
 is simply delish
 As he went through the door
 he said "See y'all later
 I'll be back next Pesach
 in time for the Sayder"
 More rapid than eagles
 his prancers they came,
 as he whistled and shouted
 and called them by name.
 "Now Izzy now Morris
 now Louie and Sammy.
 On Irving and Maxie
 and Hymie and Manny"
 He gave a geshray
 as he drove out of sight
 "A Good Yontiff to all,
 and to all a Good Night"



A New Hanukka Commemorative Coin Series

by Edward Schuman

The Hanukka Coin Series which until now has featured Hanukka Lamps from different Jewish communities of the world has been changed. Commencing with the current year, different items of *JUDAIC ART*, and not only Hanukka lamps will be the motifs on the new coins.

JUDAIC ART has been a tradition throughout the generations. Artists, gold and silver-smiths and craftsmen have used their talents to create magnificent art pieces of many types, and various ceremonial aspects. Just as the Jewish communities throughout the world are different, so are the objects their people have created. These art pieces can be treasured as ornaments in the home, while looked upon as symbols of attachment to Judaism.

Both sides of the new coins will carry the same motifs. The obverse side will show an antique item. The reverse side will show the same item, but in a Israeli modern style and in addition the coin's face value.

This combination of old and new represents our Jewish roots in the Diaspora and the development of our culture in modern Israel today. The theme is unique in coin design.

The new Hanukka Coin Series brings the very best of *JUDAIC ART* to numismatics. The first three Hanukka coin designs have been selected. Year 5752, the current year will feature a Kiddish Cup, 5753 Shabbat Candlessticks and 5784 a Havdalah Spicebox.

The Kiddish Cup (wine cup) is one of the most popular ritual items. The beautiful classic style Kiddish Cup shown on the obverse of the coin is circa 19th century Germany and from the Ch. Alster collection in the Netherlands.

The reverse shows a modernistic Kiddish Cup, characterized by smoother, rounded style lines. It is the work of artist Zelig Segal of Jerusalem.

The coins are minted in Silver/ 925 fine as follows:

2 NIS denomination, Proof, 38.7 mm diameter, 28.8 gr weight, with a milled edge

1 NIS denomination Uncirculated 30mm diameter, 14.4 gr weight, with a smooth edge.

Maximum mintings of both issues is 10,000 each.

These, as well as all new issues of the IGCNC, both coins and medals, are available from A.I.N.A. Since this is the beginning of a new series of Hanukka issues, it is suggested that orders be forwarded as soon as possible. It appears that this issue will certainly be over subscribed for.



Ben Shahn and the El-Al Medal

by Dr. Emanuel A. Smith

The El-Al medal was struck on the occasion of the 20th anniversary of the State of Israel's National Airline in 1969. El-Al uses various editions of this medal for official presentations. It was designed by the internationally known American Jewish artist Ben Shahn.

The medal illustrated, issued in 1969, is catalogued as number SM-42 in "Israel's Money and Medals" is in tombac, 59mm in diameter, 95 gms in weight with a final mintage of 9,938. This medal was also minted in silver/.935 fine, 45mm in diameter, 48 gm. weight with a mintage of 4985. A gold/916.6 fine 35mm in diameter 30 gm. weight has a final mintage of 1940. In 1977, a large 59mm silver/.935 fine medal, with 115 gm. weight was issued with a mintage of 1077.

On the obverse, in the center, we have a dove with outspread wings. Around the rim, in a continuous inscription in Hebrew single stroke letters, the verse from the Old Testament Book of Isaiah 43:6.:

"Bring my sons from far, and my daughters from the end of the earth"

The English version of this verse fills the upper field except for the triangle between the body and wings of the dove, where engraved in two lines are the Hebrew letters of El -Al.

On the reverse side of the medal the field is completely

covered with an all over round composition of raised 22 letters of the Hebrew alphabet. The letters, although of traditional design and easily recognized, are uneven, abstract and distorted with a flare characteristic of only Ben Shahn's personal design. The circular pattern surrounds the first letter of the Hebrew alphabet, the Aleph (A). All the 22 Hebrew letters find their places in a scattered circular manner, but in a very well composed compact design arrangement.

On the edge in incuse, there is a miniature emblem of the State of Israel in Hebrew and English on the tombac medal. In addition, this tombac medal is numbered 0586 of this series. Numbers higher than 9938 may exist since the total mintage was 10,000 but 60 were melted, and 2 were not struck.

Ben Shahn was commissioned to design this El-Al commemorative medal. He was not only a recognized international artist, but also an exceptional human being.

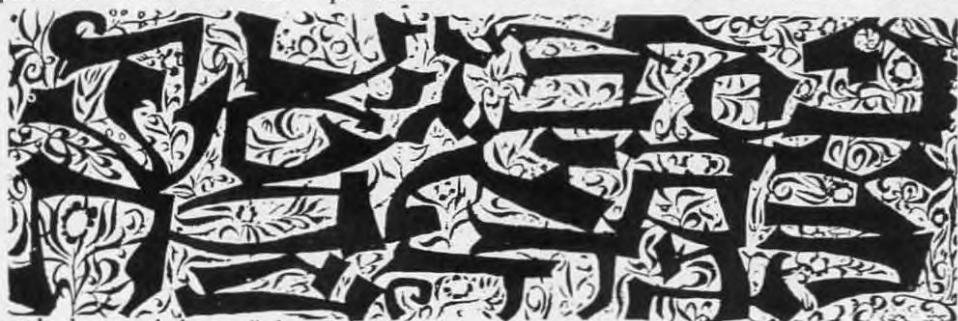
He was born in Kovno, Lithuania in 1898. He retained a deep seated Jewish heritage from the old world through his parents and relatives, even though the family emigrated to Brooklyn, N.Y.. The heritage of his home town, the "shtetel" with its religious Hebrew-Biblical education in the primary school, the "cheder" and the fact that his father and grandfather were carpenters and wood

carvers, stimulated Ben Shahn in his life long respect and involvement with the arts.

As a child, Ben had the obsession to draw and to letter. As an apprentice in a lithography shop, his job was grinding the lithographic stones, to clean and smooth their surfaces, and to make alphabet letterings by the thousands.

Calligraphy was such a recurrent theme in Shahn's work, that it was obvious he never lost his love for lettering. He used letters for their own sake, because of their beauty, for he believed they enriched the beauty of a painting, while at the same time are independent, yet an integral part of the painting

His *Alphabet of Creation* an abstraction built on the Hebrew alphabet became his personal



symbol, used in a "chop" or seal which he stamped and signed his works after 1960. Shahn became fascinated by the Japanese "chop" signatures and had his own made based on his design of combining the 22 letters of the Hebrew alphabet in an all over pattern. This "chop" was stamped in the traditional red-orange color together with his signature "Ben Shahn". He has never dated his art works.

He said "I have only two themes. I paint what I hate, and I paint what I love." He painted with love, his religious themes. The things he hated he painted in works which have been described by critics as social realism. Shahn used his talent to fight tyranny, poverty, suffering and injustice.

In the area of injustice are his series on the Dreyfus trial, the Sacco-Vanzetti case, poverty, unemployment, civil rights, the 1948 mine disaster. These are all very powerful statements. During the Nazi era, Shahn created such works as the *Concentration Camp, Warsaw 1943* and *This is the Nazi Brutality*. He captured the idealism and cruel fate of the martyrs.

Shahn's personal style developed with distortion serving as an intellectual and emotional end.

His pure line becomes expressive and achieves most direct statements with the elimination of unnecessary details.

Ben Shahn was free to philosophize, to create and make an indelible contribution to art. He was fascinated by words, their meaning and power as well as their physical forms. He used calligraphy as part of the design of his art. Hebrew, English and cursive English script were weigh-





ברוך אתה "אדונינו נדבד הקטום
שהדניו וקנינו והנינו דומן הזה

ed and balanced. His lettering could be primitive "folk alphabet" which developed after he studied a host of hand lettered amateur signs, or modern lettering of sophistication. The texts were chosen for their meaning and power.

Shahn's art works and illustrated books are exhibited in many museums, art galleries, schools and libraries His stained glass windows, murals and tapestries for public buildings, churches and synagogues are a delight to see.

It seems, from this author's research and study, that Ben Shahn's El-Al medal design was his first and only attempt to create in the three dimensional media of medallic art. He did an outstanding creation and has made

his mark in this media.

The reverse side of this medal has been used as a symbol of one's Judaism. J.J. Van Grover, one of the leading professional numismatic dealers specializing in Israel, has successfully used this 22 Hebrew letter design in a unique gold cut-out medallion complete with bale that can be worn around a person's neck..

Ben Shahn died in 1969, the year his medal was minted.

According to the *Sefer Liqutim Yekarim* (The Book of Selected Precious Quotations)

"Each letter is a complete living being. If one reads a prayer and sees the light within the letters, even if he doesnot understand the meanings of the words, GOD approves".

Pinhas Rutenberg *by Edward Schuman*

Pinhas Rutenberg was a prominent figure in the revolutionary movement in Russia, a *yishuv* leader, and a pioneer of modern industry in *Erez Israel*. He was born in the Ukraine in 1879 and was able to attend the St. Petersburg Technological Institute.

As a student, he became active in the revolutionary movement and was imprisoned several times. He spent the years from 1907-15 in Italy as an irrigation engineer. During this period, he became interested in Jewish affairs.

After the outbreak of World War I, he went to London to urge Zionist leaders raise Jewish military units for the liberation of Palestine, viewing the war as an opportunity for the creation of a Jewish state. After learning that Jabotinsky had the same ideas, in 1915 Rutenberg came to the United States to assist in this venture. He became involved with the formation of the first American Jewish Congress, which was to formulate Jewish proposals to be brought before the peace conference at the end of the war. At this time he drew up a comprehensive irrigation plan for all of Palestine.

With the overthrow of the czarist regime in Russia in 1917, Rutenberg left America to return to his homeland. He was part of several revolutionary governments created during the revo-

lution, but left in disgust for Palestine when he realized that there was anti-Semitism even in these revolutionary movements.

With some aid from the Zionist Organization, he organized a survey of the River Jordan, a prerequisite to obtain a government concession to develop the potential of these resources and supply power to the country. He brought the concept of hydro-electric power before the first postwar Zionist conference in London in 1920.

Together with Jabotinsky, Pinhas Rutenberg organized the self defense forces in Jerusalem at the time of the Arab riots in 1920. The following year, he became head of the Haganah defense group in Tel Aviv.

In 1923, after many financial and political difficulties, the Palestine Electric Company which he founded, was granted a concession to use the waters of the Jordan and Yarmuk rivers for a supply of energy. The initial success of the operation enabled him to secure the services of outstanding personalities on the company's board. Preoccupied with company business, he could no longer be active in the internal affairs of the *Yishuv*.

The Palestine Electric Company became the Israel Electric Corporation with the creation of the new State. Its growth has paralleled the growth of Modern Israel. Over the years many

thousands of miles of wiring and power lines have been stretched all over the country with transformer stations and control centers erected. All in order to insure a reliable supply of electricity for the country.

The new power station at Askalon, with two 550 Megawatt production units, is a landmark in the history of electricity in Israel. It is the first all Israeli planned power plant constructed with an unprecedented proportion of Israeli made equipment, and the second which is coal fueled. It was named the Rutenberg Power Station after the founder of the corporation.

A state medal was issued to commemorate the occasion. The obverse shows the new power station near Askalon, the words "Rutenberg Power Station" in Hebrew and in English, the year 1990, and the verse around the rim "*His lightning to the ends of the earth*" (Job 37:4) in both languages.. The reverse shows an electrical worker on an power pole and around the rim "Israel Electric Corporation" in Hebrew and English separated by the emblem logo of the corporation.

This historic medal was issued in 59mm Bronze/tombac and 37mm silver and is available from the A.I.N.A. new issues office.

Before his death in 1942, Rutenberg addressed a special call for national unity to Jewish youth, and willed his possessions to the Rutenberg Foundation for youth activities. His house on Mount Carmel subsequently was turned into a large and active youth center.



New Data Sheds Lights on Hasmonean Coin Theories

by David Hendin

reprinted from THE CELATOR

Discoveries of coins in or near Nabulus (ancient Schechm) in Samaria seem to have resolved a key controversy in ancient Jewish and Biblical numismatics.

The controversy revolved around the question of which Jewish ruler was the first to issue coins in his own name. For the first time in the modern era, the world's top experts agree: It was John Hyrcanus I (135-104 B.C.), the son of Simon and nephew of the legendary Judah (Judas) Maccabee, hero of the Chanukah story.

Although I spoke on this subject before the New York Numismatic Society in 1988, this article is the first published report. The Israeli numismatists who made the discovery agreed to allow a preliminary report in *The Celator* because of the wide interest in the topic and the long delay involved in scholarly publication.

Theories have posited that either Simon Maccabee (Judah's brother and the first Maccabee to achieve actual rule, 142-135 B.C.), Hyrcanus I, or Alexander Jannaeus (103-76 B.C., Judah's great-nephew) issued the first Jewish coins. The Maccabean Dynasty is also known as the Hasmonean Dynasty.

Professor Dan Barag of the Hebrew University Institute of Archaeology in Jerusalem talked about the discovery in a series of discussions during the past two years.

"In January of 1988, an Arab antiquity dealer in Jerusalem showed me a hoard of coins covered with the same type of earth. It was evident that it was a part of a hoard. No doubt it was the most important Hasmonean hoard ever

discovered. The coins were so encrusted that I could not read their inscriptions. Thus there could not have been a previous classification or sorting of the group," Barag explains.

"On cleaning and sorting through the first group of about 180 coins, it became evident that it contained all types of coins referring to 'Yehohanan the High Priest' along with Seleucid issues of the second century B.C. and a very early issue Nabataean coin.

"Within a few weeks after seeing the first group, I was able to trace almost 700 pieces from the same find. There was not a single coin of Alexander Jannaeus, but the hoard contained all types of coins with the Hebrew name Yehohanan. This, then, confirmed what I and others claimed on stylistic and circumstantial evidence before, that is, all of the coins of Yehohanan belong to the same ruler. It also proved, in the absence of the later coins of Jannaeus, that this ruler must be Hyrcanus I. It



*Coin of John Hyrcanus I, struck under the Hebrew name "Yehohanan".
Hendin #26.*

also raised the question if the name of Hyrcanus II was actually 'Yehohanan', as some theorized", said Barag, who is also president of the Israel Numismatic Society.

A large number of the hoard coins were acquired by the Hebrew University "through a generous gift of donors from Toronto", according to Barag.

After reviewing the coins gathered by Barag, Jerusalem numismatist Shraga Qedar noted that this was the "empirical proof" that had long been sought. In 1980 Barag and Qedar published a study analyzing the style of the cornucopiae and other graphic elements of the Maccabean coins. They concluded that all of the Yehohanan coins were struck by Hyrcanus I. Thus the new discovery shows their theory was correct.

Since the late 1960's, the key proponent of the theory that Alexander Jannaeus issued the first Jewish coins was Yaakov Meshorer, chief curator of archaeology and curator of numismatics at The Israel Museum, Jerusalem. Meshorer also had theorized that all of the "Yehohanan" coins were issued by Hyrcanus II. Except for Barag and Qedar, Meshorer was alone in the belief that all of the Yehohanan coins were from a single ruler.

Meshorer's theories were innovative and controversial, nevertheless they gathered many followers based on the archaeological, historic, and even epigraphic evidence available. In 1979, Mark McLain, a Harvard graduate student working under Professor Frank Moore Cross prepared a detailed epigraphic analysis of the Maccabean coins during an American Numismatic Society seminar. McLain concluded that Meshorer's theory was correct.

But the evidence of Barag's hoard, along with soon-to-be-published data on the results of excavations on Mt. Gerizim in Nablus by Y. Magen, caused Meshorer to promptly and firmly state: "I am now convinced that all of the coins with the Hebrew name Yehohanan were struck by Hyrcanus I."

For more than 150 years, the Maccabean coins have been the focal point of the longest lasting and most visible controversy in the field of ancient Jewish numismatics. Indeed, even with the new evidence, there remain many questions and possibilities about the Maccabean coin series.

The Maccabean coins were minted with five different Hebrew names: Yehohanan; Yehudah; Yonatan; Yehonatan coupled with the Greek name Alexander; and Mattatayah coupled with the Greek Antigonus.

Ironically, early writers on Jewish numismatics such as Madden, Narkiss, and Reifenberg started us with a real "red herring". They attributed the first Jewish coins to Simon Maccabee, assuming he had struck both the thick silver shekels and the large bronze coins of the First Revolt. Support was found for this theory in the statement of Antiochus VII to Simon "I give thee leave also to coin money for thy country with thine own stamp..." (I Maccabees 15:6). This error of attribution was finally put to rest during the excavations in the 1950's and 60's at Jerusalem, Massada, and elsewhere, which made it clear that the coins previously attributed to Simon were definitely from the First Revolt (A.D. 66-70). Furthermore, it was noted that Antiochus VII seems to have quickly withdrawn his permission to Simon to mint coins (see I Maccabees 15:27).

Once Simon was eliminated as a possibility, other questions arose. They were and remain complicated because history refers mainly to Greek names of rulers (Hyrcanus, Jannaeus, etc.) while three of the five Maccabean coin categories only refer to Hebrew names. Coins of Jannaeus and Antigonus have definite name linkage, and thus definite attribution. The other three names,

however, cannot be positively linked with Greek equivalents.

Thus there has been room for interpretation. A portion of Meshorer's experimental theory, for example, posed the probability that Hyrcanus II was also named "Yehohanan". Both Aristobulus I and II were named "Yehudah" and thus various possibilities existed.

In this article we will not rehash all of the previous theories of Maccabean coinage in detail. Suffice it to say that major experts had each developed theories of their own and, as Alexandre Adler wrote in 1976, "Everyone has stuck to his own position." In 1981, Meshorer himself wrote that "I have no doubt that future archaeological evidence will finally lay these discussions to rest."

Now that this has, in fact, occurred, and there is general agreement over the first Jewish ruler to issue coins — Hyrcanus I — questions remain about his successors, and not all can yet be answered. We will discuss some highlights.

What was the purpose of both the obverse "A" monograms (see Hendin 19) and the assorted reverse Greek monograms (see Hendin 21, 23, 24, 26, 27) on the "Yehohanan" coins? In Meshorer's theory that Hyrcanus II minted these coins, he believed the monograms possibly referred to Antipater, Hyrcanus II's father-in-law and a significant power behind the throne. The Kadman Museum's Arie Kindler, among others, suggested that the obverse "A" monogram referred to Hyrcanus II's mother, Queen Salome Alexandra.

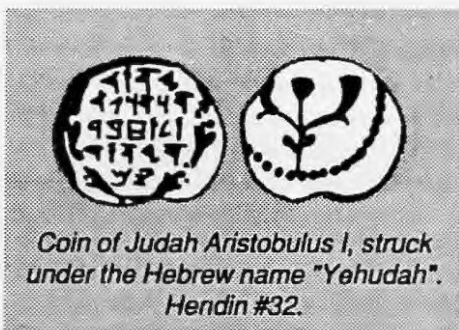
Now that we recognize that Hyrcanus I issued the coins, Harry J. Stein's theory put forth in 1943 is appealing. Stein stated that the "A" monogram on the obverse refers to Hyrcanus I's son and successor Aristobulus I, and that the

assorted reverse monograms refer to magistrates who may remain anonymous forever.

Barag and Qedar suggested in 1980 that the "A" monogram on the obverse of one coin mentioned above stood for the initial of either Alexander II Zebina or Antiochus VIII. They believe that the "A" was removed when Hyrcanus I "severed his last ties with the Seleucids".

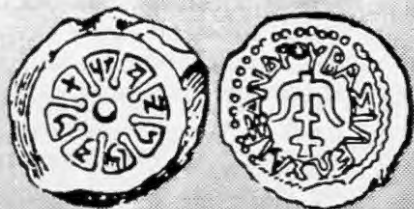
Another question now comes from the title "Rosh" or "Head" inserted in the inscription on some of the Yehohanan coins. Meshorer theorized that this coincided with Hyrcanus II's appointment as "Ethnarch" by Julius Caesar in 47 B.C. But why did Hyrcanus I issue some coins referring to himself as "Head of the Community of the Jews", and others mentioning only to the authority of "The Community of Jews" omitting the title "Head"?

Barag suggests that the coins using the word "Head" came later and may have represented a "move toward the crown, but before the title 'king' was actually claimed."



It's now a general consensus that Hyrcanus I's brother, Aristobulus I (104-103 B.C.), issued coins under his name "Yehudah". There is, however, still mystery over the question of his title. He styles himself only "High Priest" on his coins, even though Josephus clearly states that Aristobulus was the first Maccabean ruler to adopt the title of

king. Historian Strabo, however, says that only Aristobulus' successors assumed the royal title and, indeed, this is seen on the coins of Jannaeus.

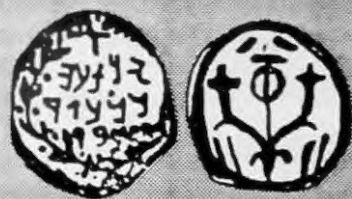


Coin of Alexander Jannaeus, struck under the name "King Yehonatan" in Hebrew and "King Alexander" in Greek. Hendin #10.

Most coins attributed to Jannaeus (103-76 B.C.) are relatively straightforward, since more than one type carries both the names "Yehonatan" in Hebrew, and "Alexander" in Greek. Thus there is little doubt of their origination. Yet there remains the problem of the similar name "Yonatan".

We have a clue with one particular issue (Hendin 17) that was involved in a massive restriking effort. The Anchor/Lily type, with the names "Yehonatan" and "Alexander", were restruck with the Hebrew inscription/double cornucopia type with only the name "Yonatan". In the process, the designation "King" was eliminated in both Hebrew and Greek, and replaced with the title "High Priest". The spelling modification was suggested to be due to the elimination of the combination of Hebrew letters (YEHO-) used commonly as an abbreviation of the Lord's name. It has been said that the bellicose Jannaeus made these changes as concessions toward the rival Pharisees near the end of his life in an effort to reconcile his people.

Now, however, it seems more likely that his successor Hyrcanus II was named "Yonatan" and restruck large numbers of coins that had remained in the mint



Coin of Hyrcanus II, struck under the Hebrew name "Yonatan". Hendin #18.



Coin Mattathias Antigonus, struck under the name "King Mattatayah" in Hebrew and "King Antigonus" in Greek. Hendin #35.

for several years while Hyrcanus II battled continually with his brother Aristobulus II, until 63 B.C., when Pompey conferred upon Hyrcanus II the title "High Priest" but withheld the title "King".

Apparently, in fact, Aristobulus II did not issue coins during his besieged and brief reign.

No doubt the final Maccabean coins were struck by Mattatayah (Mattathias) also called Antigonus on his coins.

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CONCENTRATION CAMP SCRIP LOOKS TO AN UGLY PAST

BY LANCE K. CAMPBELL

From BANK NOTE REPORTER

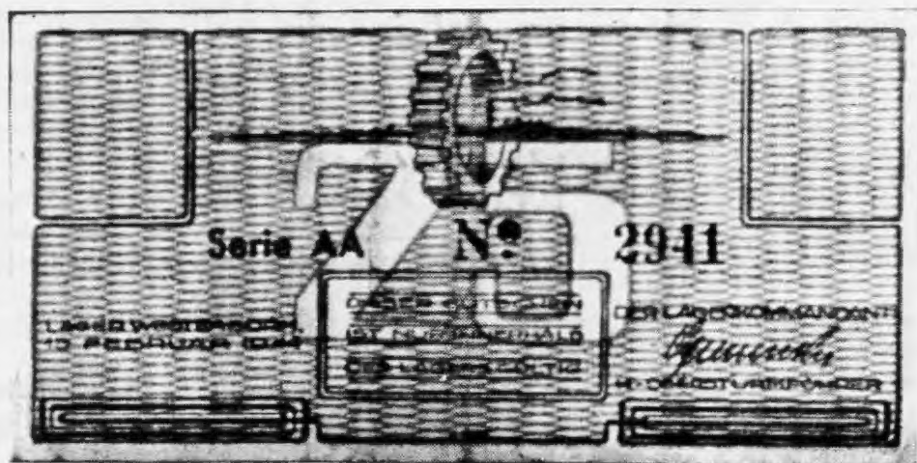
Many collectors and researchers have the feeling that they have "seen it all" after dealing in their chosen area for a few years. However, concentration camp scrip is an area where much new information is waiting to be found.

After researching the concentration camp section of my 1989 book *Prisoner of War and Concentration Camp Money of the 20th Century*, I was reasonably certain that there were still things to be found in the area of World War II German concentration camp scrip. Little did I realize how many new items would surface in just this past year.

Many of the new finds came via old-time collections that finally hit the auction block. Others came through correspondence with collectors and dealers. Still others came to light from plain, old-fashioned research. The last category is the most gratifying for most numismatists and I'm no exception.

Let's start off by discussing some recent finds in Dutch concentration camp scrip. The Dutch camps have been generating increased collector interest during the past few years. We know of three German-run camps that issued scrip; Amersfoort, Herzogenbusch (Vught), and Westerbork. Surprisingly, there is new information to report from all three.

Amersfoort housed political prisoners from 1941-1945. Notes in denominations of 10 and 25 cents and 1, 2½ and 5 gulden were issued. We've known for some time that Amersfoort notes were issued on both watermarked and non-watermarked paper. We also know that two types of notes were printed: Those with serial numbers preceded by "No" with a dot (.) after the "o" and those with a dot under the "o." It wasn't until I started looking through a number of the notes that I realized that water-



This newly discovered variety of Westerbork concentration camp scrip has a filled-in letter "o" in the abbreviation "No" preceding the serial number. This printing variation is found only on Series AA 25-cent notes.

marked paper is only found on notes with the dot after the "o."

Additionally, I've come to the conclusion that the notes with a watermark are considerably more scarce than those without a watermark. It is hard to pin down an exact ratio, but I would estimate that watermarked notes are from 5 to 10 times more scarce than those without a watermark.

The Herzogenbusch concentration camp was located near the border village of Vught. Prisoners from Herzogenbusch were sent to work for a company that produced electronic components in support of the German war effort. Two types of notes were produced here. The translated text on one type reads "Camp Money for the K.L.H." K.L.H. stands for Konzentrationslager (Concentration Camp) Herzogenbusch. The second type consists of Herzogenbusch Pramien-schein (premium notes), which were a type of notes used in many of the German-run camps.

Two new denominations, one-half and two gulden, have recently been reported for the K.L.H. type. A prominent collector of Japanese material first brought these new denominations to my attention. He discovered them at a coin show in Germany where a German dealer had them on consignment. Their current disposition is unknown, but I was informed that the asking price was \$5,000 per note.

I would not be surprised to see at least one other denomination surface in this series. The two newly reported pieces bring the total number of denominations for the K.L.H. series to seven: 10 and 25 cents and ½, 1, 2, 2½ and 10 gulden. The jump between 2½ and 10 gulden is too large. I would not be surprised to see a 3-, or more likely, a 5-gulden note come to light one day.

The next discovery I have to report is one of those that is only possible to make by researching a hoard. I recently had the opportunity of going through a small hoard of 25-cent notes from Westerbork.

Westerbork was originally a Dutch refugee camp for Jews leaving Germany during the 1930s. However, it was turned into a transit concentration camp following the German occupation of the Netherlands.

Four denominations of camp scrip were printed: 10, 25, 50 and 100 cents. Each denomination was printed in three series: AA, BB and CC. All Westerbork notes have serial numbers. The number is preceded by the notation "No."

While going through a stack of series AA 25-cent notes, I discovered a printing abnormality. On a number of the notes the "o" in "No." is approximately 90 percent filled in. However, on most of the notes of this denomination the "o" is normal. This filled in "o" variety is found on notes with serial numbers starting at approximately 2925 and extending to approximately 4835.

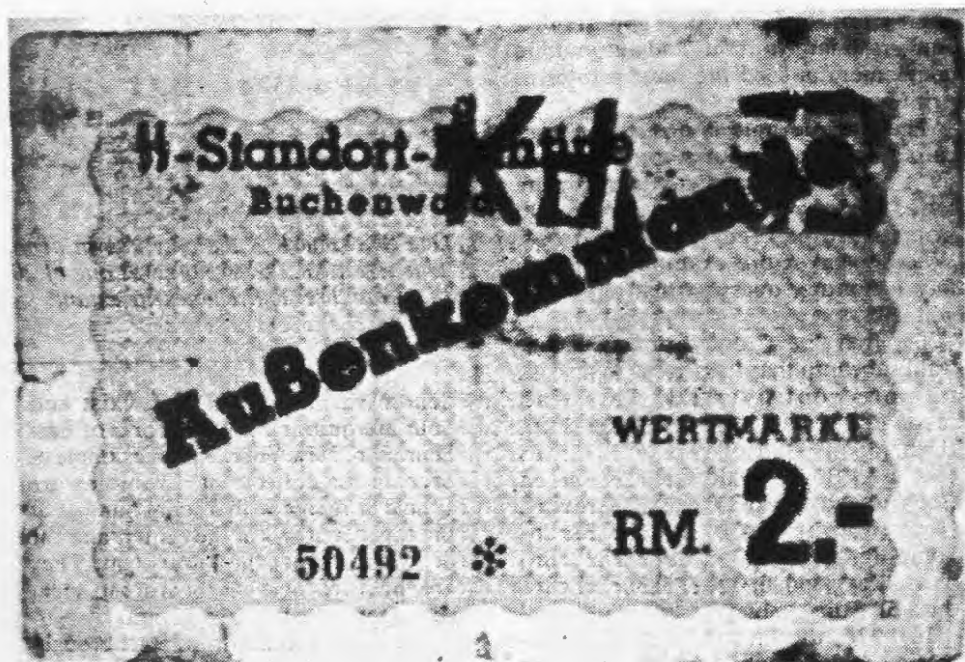
Now, I said that most notes have a normal "o." Many of the surviving notes fall within the 2925 to 4835 serial number range and are probably as common as the type with a normal "o."

When compared to most other concentration camp scrip, Westerbork scrip is some of the more easily available to collectors.

That sums up the news on Dutch camp scrip. Now let's take a look at some new discoveries from concentration camps located within Germany. New items have surfaced from Buchenwald, three Buchenwald subcamps and Dachau.

Buchenwald was one of the first concentration camps in Nazi Germany and one of the longest running. It opened in July 1937 and was liberated by the U.S. Army in April 1945. This camp issued a large series of notes complicated by a number of different overprints.

A newly discovered overstamp was offered in a recent auction in the United States. The discovery piece is a 2 mark Aussenkommando note with a "Kd 53" overstamp in the upper-right corner. After the "d" there is a faint impression of what could be another letter, number



Notice the "Kd 53" overstamp in the upper right corner of this Buchenwald Aussenkommando note. A number of other overstamps are known on Buchenwald notes.

or symbol. Whatever it may be, it is too faint to read. I'm not positive what "Kd 53" means, but I imagine it identifies the note as coming from one of the several hundred Buchenwald subcamps. Time will tell if more notes with a similar overstamp appear.

Speaking of Buchenwald subcamps, two new pieces of scrip have been identified as emanating from labor camps belonging to the Buchenwald mother camp. Actually, there are three scrip notes I'm going to discuss. The first two I'm quite confident were used by concentration camp prisoners. The third fits into the probable, but unconfirmed, category. I will start off by talking about the scrip I am reasonably sure about.

This first piece came to my attention a number of years ago while I was scanning a philatelic reference book on concentration camp postal history. Sam Simon's *Handbook of the Mail in the Concentration Camps 1933-1945 — A Postal History*, illustrated a piece of scrip identified as being from labor-

camp Langensalza. No further identification was made and I assumed that the note was used by POW's or civilian workers. In the intervening years, several other examples popped up and I decided to try and positively identify how this note was used.

To make a long story short, the Simon Wiesenthal Center in Los Angeles, the Center for Holocaust Studies in New York, and the United States Holocaust Memorial Council in Washington, D.C., were able to furnish me with information that led me to believe that the note was in fact used by concentration camp laborers supplied by the Buchenwald camp. The actual plant, Langenwerke A.G., was located at Niederorschel, with its headquarters at Bad Langensalza. I would estimate that from four to six pieces of scrip are extant.

This leads into another piece of scrip, related to the above. In a recent European auction, a piece of never-before-seen scrip, identified as being from Junkers Flug-u. Motorenwerke AG in



One Reichsmark is the only known denomination from the Langenwerke A.G. plant. This serial No. 06146 note was one of 20,000 printed in October 1944. It is estimated that from three to five notes are extant.

Schonebeck, came on the block.

The text font as well as several other features of this note were somewhat similar to the Langenwerke A.G. note. After a number of inquiries, I discovered that Langenwerke A.G. was actually a sub-company belonging to the Junkers empire. Additionally, I found that the Junkers plant in Schonebeck also employed concentration camp prisoners from Buchenwald. It appears that Junkers, a large aircraft and automobile conglomerate, used the same printer to print both series of notes.

The Junkers note is printed on gray card stock and measures approximately 69 x 62mm. The printer's mark in the lower-left corner indicates that 36,000 notes were printed in March 1944. Whether any more examples will surface is another question that only time will tell.

The first "new" note from a Buchenwald subcamp that I am going to discuss is more controversial. This find involves a second type of Brabag scrip. Brabag consisted of two work camps that used Buchenwald laborers, one at Boehlen and one at Troeglit, Germany. Notes were issued by Brabag Braunkohle-Benzin A.O., an industrial company that used prisoner labor to produce oil from coal.

In 1976, the late Holocaust numismatic scholar David Atsmony wrote an article describing a single series of scrip from Brabag consisting of two denominations: half and 2 Reichsmarks. Both denominations do, in fact, exist and both are quite rare. Alan York, of East Hampton, New York, has an example of each in his collection. The notes are simple in design with a serial number at the top, "Brabag" in the center, and the denomination at the lower-right. They are made of light cardboard and measure approximately 65 x 52mm.

Recently, a collector in Israel brought a second type of Brabag note to my attention, which I believe first appeared in an Israeli auction. This second type consists of a small, square note approximately 31 x 31mm in size. A single denomination, 50 Reichspfennig, is known. I know of two extant examples.

On the note's face, BRABAG is found at the top, the denomination in the center, and a serial number at the bottom. On the back is the notation "DURCH - I WACHE entwertet."

Were these used by concentration camp laborers at the Brabag work camp or were they simply scrip used by regular employees in the camp canteen? Or, for that matter, are they something else

entirely? I can't tell you one way or the other and would be grateful to anyone who could clear up this mystery.

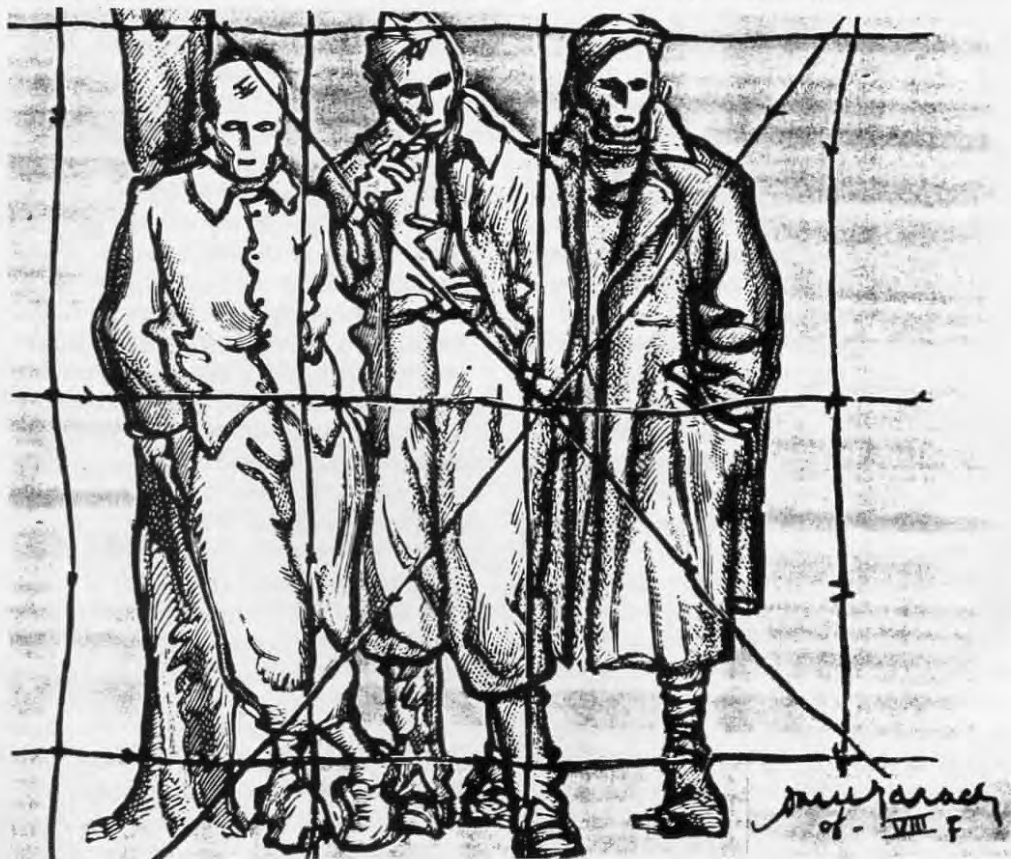
The last new discovery came from the same European auction that featured the unique Junkers note. I was as surprised as anyone to see a new denomination, 4 marks, appear from Dachau. Notes from Dachau are currently among the most sought after of all concentration camp scrip. Prior to this discovery, denominations of half, 1, 2, and 3 marks were known. I would not have been surprised to see a printing variation of one of these denominations appear but I never would have guessed that another denomination existed.

Dachau served as the prototype for Nazi Germany's concentration camp system. It was established in 1933 in a Munich suburb. In addition to the main camp, approximately 165 subcamps

came under its control.

The uncirculated note, similar in appearance to other Dachau notes, had a serial number of 099615 which would give an indication of how many notes were printed. I would assume that, for an unknown reason, a run of 4-mark notes was printed and then destroyed prior to issue. This example, and possibly others, was saved as an example or for another purpose.

I believe that there are still many more discoveries waiting to be made in the field of concentration camp scrip. While scrip is known from most of the primary camps, we know of only a handful of the smaller work camps that issued their own scrip. Readers with information on new camp scrip are invited to contact me at P.O. Box 204, Mary Esther, FL 32569.



The Correct Version of the 25 Mils Historical Background

There is an error on page PR-6 in the latest Israel's Coins and Medals catalog regarding the 1948 25 mils coins. Information supplied to Mrs. Sylvia Haffner Magnus, editor of the catalog, about the historical background of this coin was in error.

The correct information will be published in the next edition of the catalog.

The true facts have been made known by Mr. S. Aviezer, the Assistant Director, Currency Department, Bank of Israel. In the process of compiling the annals of Israel's Coins and Banknotes, Mr. Aviezer had the privilege of interviewing the owner of the Jerusalem firm Eng.A.D. Tchorz and Brother. This gentlemen, Mr. Katriel Tchorz, now 84 years old, immigrated from Poland in 1926. He joined his brother in managing the firm. In 1948, when representatives of the treasury inquired about aluminum to be used in striking Israel's first coinage, the brothers were most enthusiastic. They suggested that the coins possibly could be struck with a firm named Zaltman in the German Colony of Jerusalem, who they believed had the presses for such an operation. The Tchorz Brothers gladly provided two tons of aluminum for this purpose, metal badly needed in their

business at that time. Mr. Tchorz humorously added that they were still waiting to be paid by the treasury for those two tons of metal.

Mr. Tchorz also told of the achievements he was part of in helping the Army and the State in various matters during the early years of Israel, which earned him many mentions and honors..

Mr. Moshe Neudorfer, the Treasury's chief clerk in Tel-Aviv, and the person in charge of the entire operation, selected Mechsav Ltd. in Holon as the minter of these first coins since they had the largest press at that time in Israel and were also able to make the planchets as well as strike the coins.

Without the full cooperation of the Tchorz Brothers, this issue might never have been, and the SHEKEL is pleased to inform our readers of this corrected version.



The ALPH BETH Page

...Dedicated to the Beginner *by Edward Janis*

Q. I saw an ad in an old catalog dated 1968 showing two one lira pieces of 1967 as being different varieties. The reverses look the same to me. On the top, the figure 1 points to the edge. The edge shows about a dozen raised lines; then a flat edge of equal length, repeated by the lines etc. One coin had the point of the 1 pointing to the flat edge, the other towards the raised ribbed edge. "Israel's Money and Medals" catalog does not show this variety. Is it an omission? T.G. Norfolk, Va.

A. Haffner was correct in excluding the positions of the tops of the 1's as varieties. We call this edge an Intermittent Reeded Edge. Because this edge is placed on the planchet on its expansion during striking, the collar acts as a third die in the manufacture of the coin. On the coins of Israel, we find many edges. Some are plain where the collar is blank. Examples of these are the 1, 5 and 10 pruta coins, or the same denominations in the agora series. The next type of edge we encounter is the Reeded Edge. This design of vertical, equal striations was developed in Europe as a deterrent against clipping and counterfeiting. It was introduced into the United States after the introduction of the steam press at the mint in 1836. Because speed is the name of the game in coin manufacture, edge devices are usually reserved to larger coins struck in gold or silver, rather than bronze, copper, aluminum or nickel.

In Israel we find reeded edges on the cupro-nickel 100 pruta 1949/1955 and the 250 pruta of 1949, and also on the silver 250 and 500 pruta pieces of the same year. In the Hanukka coins, the Torah Dor, Degania, Szold, Italian, North African and Russian lamps had smooth edges for both the uncirculated and proof issues even though the Russian lamp of 1972 was now a 5 Lira silver issue. In 1973, silver Hanukka coins had plain edges for regular issues but reeded edges on the proofs. The cupro-nickel issues which followed were similar. The uncirculated had plain edges, the proof pieces reeded edges.

In the Independence commemoratives, we find incused inscriptions on the edge viz. in Hebrew "Tenth year of the State of Israel" on the 1958 coin, followed by the raised inscription "Eleventh year of the State of Israel in 1959. Thereafter, in the ensuing years, the inscription is again incused. Even the Victory coins of 1967 have edge variations. The incuse inscription in English, "5,6-10.6 1967"; and in Hebrew, "26th of Iyar-2nd of Sivan 5727". The proofs were struck by Kretchmer in Jerusalem and the regular issues by the Federal Mint in Berne, Switzerland. However the Jerusalem pieces have three diamonds between the letters, the Swiss pieces three Stars of David between the letters.

If I told you the entire answer in the beginning, you might not have read this far. In the edges of the One lira coins of 1967, the collar could have been tightened at any one of 360° radius. The point of the 1 could have been under any or none of the raised striated verticals that we incorrectly call milling. But that's another column.

A Plaque for David Schwarz

By Manfred Anson

In 1932, when I was ten years old, the newspaper of the small Bavarian village in which I lived wrote that the Graf Zeppelin would fly over our town on a certain day of the month. Everyone of course, had seen pictures of this cigar shaped dirigible balloon, and now we would actually see it floating in the air over us. Almost all of the 4500 inhabitants gathered in the streets, on the walls and towers surrounding the town, to greet this wonderful invention and its master pilot Dr. Hugo Eckner when it appeared on the horizon and sailed towards our mediaeval town.

It was about noon time when the Zeppelin was almost in the center of the town. It blotted out the sun, and a great shadow fell across it, much wider than the actual width of the aircraft. It flew only a couple hundred meters above ground and many people ran into their houses fearing that it might perhaps fall into the streets and kill them all.

The monster hovered for a few minutes, turned around and flew off in the direction of Munich and I never saw it again. A few years later, I learned that a sister airship, the Hindenberg, crashed on landing in an obscure town in New Jersey called Lakehurst. Little did I know that one day, I would live in New Jersey a bit north of that airbase.

How could I have known then, that many years later, I would become a collector of medals of famous Jews or Jewish events as well as Jewish institutions, with a parallel interest in stamps.

About three years ago, I acquired two stamps issued in Hungary. One portrays a man named David Schwarz and a peculiar looking pencil shaped airship. The other, a recognizable portrait of both Schwarz and Count von Zeppelin with a familiar zeppelin aircraft in the background.

I confirmed that Schwarz was Jewish through the Encyclopedia Judaica, where he is named as the actual inventor of the first dirigible airship with a solid metallic frame.

For almost 100 years, balloonists had tried to create a gas filled vehicle which could be maneuvered in all directions and up and down, flying in all kinds of weather. It was fate that a Jewish timber merchant from Zagreb, Croatia, but born in Keszthely, Hungary, would take up the hobby of aeronautics and experiment with the construction of a rigid airship.

In the late 19th century, this idea was not a new one, and several inventors had similar conceptions in mind, amongst them a German Count Ferdinand Von Zeppelin, who had recently returned from the Franco-Prussian war. David Schwarz, born in either 1845 or 1850 or

1852 since accounts vary, was the first to use a metallic frame, with a gondola and engine hanging beneath it.

Aluminum had been discovered but was very expensive. A newly found process, recently perfected, enabled the cost to be considerably reduced, and with the addition of various alloys, made stronger. In his endeavor to get his invention literally "off the ground" Schwarz was fortunate to become acquainted with Carl Berg, owner of a metal factory in Westphalia, Germany. Berg was able to produce the metallic frame, and also to contribute to the finance of the project. Without the expertise and perseverances of Carl Berg and his factory, Schwarz might not have been able to construct his invention.

The idea of a steerable airship must have been on the mind of many great intellectuals and thinkers of that period. Another Hungarian, born at the other end of that country wrote in his diary on May 12th, 1896, on page 398 of the German edition:

"that great things do not need a firm foundation, the earth floats in the air therefore I can establish the Jewish State without a firm support and yet fortify it. The secret lays in the movement. I believe that somehow, some where, the steerable airship will be found, the weight will be overcome by the movement and not the ship but its movement has to be steered."

Did Theodor Herzl equate the

Jewish People with the airship and the movement with Zionism? It is most unlikely that Herzl knew about Schwarz who labored in Coatia, a backwood of the Hungarian Empire. However, he certainly associated the upward floating airship, not as yet built, with the Zionist dream.

Schwarz called upon the Austrian and Russian military establishments to interest them in his invention. He even demonstrated one in Russia but without success. Eventually he approached the German General Staff which accepted his invention. The German War Ministry provided funds to build a newer airship, which eventually flew for over four hours at the Tempelhof Airfield near Berlin on November 3rd 1897.

However Schwarz did not live to see his ship fly for the Germans. The excitement of receiving the telegram informing him that his invention had been accepted by Germany was too great, and he died of a heart attack. His widow Melanie continued with the task of construction. Count Von Zeppelin, who had watched the first flight, purchased the patents from her and Carl Berg on February 10th 1898. This arrangement was made by Berg and the transaction is well documented.

Over a period of years, while reading everything I could on David Schwarz, the idea came to mind that he should be recognized with a medal. There are hundreds of medals of Count Zeppelin, as the builder, and of

the Graf Zeppelin, but Schwarz is never mentioned. After all, his invention created a milestone in aviation equal to the Wright Brothers.

Several months ago, I called Alex Shagin, the well known medallist who came to this country from Russia and now resides in Los Angeles. I inquired if perhaps he would be interested in striking a medal for David Schwarz. After becoming aware of the entire story, he decided to become involved and struck the pictured placquette.

The obverse shows a portrait of Schwarz, the years of his lifespan, the words inventor and name. In the lower right hand corner are the initials SH and the year of the design work 90. The reverse shows a model of the first dirigible as designed by Schwarz in the clouds, although it never did reach these heights. In the upper corner left is the year of the first flight and on the bottom, the words First

Rigid Airship. The size is 7cm x 7 cm x 1cm.

Each plaquette is individually signed A. Shagin and the year of completion 1991. In the lower right hand side, each plaquette is numbered 1-500. My own initials are seen on the lower left, the letter M with a cross bar.

In my research on Schwarz, I was greatly helped by Mr. Fred Blau from Chicago, but who was born in Vienna. He is an expert on Holy Land Airmail Philatelic history and has written a book on the orient flight of the Graf Zeppelin in 1929 during which this famous great airship flew over Jerusalem. It was through him that I became familiar with a book about David Schwarz written by the late Dr. Zvi Rotem in Israel. His exhaustive research into the life of David Schwarz and his invention has been an inspiration and was responsible in part, for the creation of this medal..



Alfred Adler

By Peter S. Horvitz

Envy is forbidden by the tenth commandment, *"Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."*

But Alfred Adler (1870-1937) did not think it possible to deny envy its place. Rather, he saw envy as the basic motivating force in human nature. Feelings of inferiority in relation to other people, starting with the baby's sense of helplessness in relation to adults, was seen by Adler as the basic force behind all human accomplishments.

Adler had begun his career in psychology as a disciple of Sigmund Freud. In 1902, he became one of the four charter members of Freud's weekly discussion group. In 1910, Freud named Adler as president of the Viennese Analytic Society.

But in 1911, Adler broke with Freud's theories. He turned against Freud's emphasis on the past, emphasizing, rather, the need to turn towards the future. He felt Freud overemphasized the importance of sexuality, which he saw as only one of a number of important factors in the formation of personality. He also turned against Freud's model of the personality, with its emphasis on distinct areas. Adler believed in a basically unified and constant personality.

The heart of Adler's theory of Individual Psychology is the concept of inferiority. Adler, who had to overcome his own troubled childhood, saw all human achievements as a compassion over feelings of inferiority. But Adler was also aware of the possible dangers of feelings of inferiority. If the sense of inferiority gets out of hand, it becomes an inferiority complex, incapacitating the individual and trapping him in a world of self-loathing and fear.

Freud never forgave his former disciple for breaking away and forming his own school of psychoanalysis. He allowed his bitterness to extend even beyond Adler's death, which took place during a lecture tour in Scotland in 1937. Freud wrote to a friend who was saddened by Adler's death, *"I don't understand your sympathy for Adler. For a Jewish boy out of a Viennese suburb, a death in Aberdeen is an unheard-of career in itself and a proof of how far he had got on. The world really rewarded him richly for his service in having contradicted psychoanalysis."*

Adler's influence on later psychoanalysis had been considerable. Among those influenced by his work are Karen Horney, Erich Fromm and Abraham Maslow.

If envy unabated is a terribly destructive force, envy chan-

neled, according to Adler's view, can lead to great accomplishments. It is Adler's basically optimistic and constructive view of the darker side of human nature that has made his work both influential among his colleagues and popular with the public. There is something deterministic about Freudian psychology, with its emphasis on the unconscious, a force beyond our control. Adler's psychology allows for the possibility of free will choices in human action.

The medal that illustrates this article is one of a series that was issued by Abbott Laboratories to honor "Pathfinders in Psychiatry". Another medal in this series honors Freud. The medal is bronze, and measures 75mm. The obverse shows a facing bust of Adler. The legend is Alfred Adler 1870-1937. On the truncation of the bust is the artist's signature *Stanton*. The top of



the reverse shows another bust of Adler, somewhat turned to the right. Behind him is a globe and the sun breaking out of the clouds. Facing Adler are the figures of a boy and a man. Above this scene appears *Distinguished Lecturer, Writer, and Child Psychologist. Founder of the Theory of Individual Psychology.* Beneath this in smaller letters. *Commissioned by Abbott Laboratories.* Beneath this appears the "a" logo of Abbott Laboratories. Around the bottom, in larger letters, *"Pathfinders in Psychiatry"*. The edge of this medal is marked with a four digit edition number and the word *Bronze*. There also appear on the edge two logos of the company that produced the medal. One of these is a head facing right within a circle and the other a monogram within a circle. All of the edge marks are incused.





A Coin With A Story #1

By Edward Janis



The half-shekel coin of 1961 was designed for actual service as a token of payment for the customary Jewish seasonal collection of a donation to promote learning and education in the schools and yeshivas in Israel. This use of the half-shekel contribution was a hold over from the custom that existed during the Second Temple Period, when all male Jews over the age of twenty sent their half-shekel Temple dues to Jerusalem.

In the diaspora, local collections would be made, and a messenger travel to Jerusalem to make the group deposit. In Egypt, there were large colonies of Jews whose day to day language was Aramaic. The Egyptian "Golah" was large. The Jewish communities were held together by their religion. In a study of "Aramaic Graffiti on Coins of Demanhur" (ANS 77) Charles Torry lists the inscriptions scratched on coins by their donors. They include Aramaic names *Zabra* or *Chep Chep* the sailer; legends *hu yakim*; he will establish, and *ami*. to or for my people.

This Purim issue was short lived. The issues of 1961 having a mintage of 19,977 regular and 4941 proof are scarcer than the 1962 issues which were struck in 20,000 regular and 10,000 proof. The scarcity of the 1961 issues do not reflect the actual proportion of the two year production as shown by the mint figures. The Israeli papers and radio carried stories of the new half-shekel coin that was to be issued. The reverse was a reproduction of the half-shekel of the First Revolt of year 3 (68 C.E.) with the legend half a shekel in archaic Hebrew. It was legal tender, *Chatze Lira* - half a lira. The observant religious Jews flocked to the Bank of Israel for this historic coin, the first in 2000 years, to receive proper coins to distribute for education. They also took a few "for the kinder".

IGCAMC had very few of the 1961 half-shekels to distribute in the United States. Early limit of 1 proof and 1 regular soon became 1 regular. I remember a hat drawing at the INS of New York for the three proofs that were received as the club allotment. In 1962, publicity on the half-shekel pieces were held in low key and subscribers and AINA members had no difficulties with their orders.

This issue, unlike other Israeli commemoratives, does not have an English date or legend. For those with the 1961 version, look at the obverse (the side with the legends and not the side with the ancient coin). The letter below the apostrophe on your left at nine o'clock is either an aleph or a beth. In this position, the aleph looks like a z. Of course, if you read Hebrew, you do not need this information.

The connection between the half-shekel and Purim is found in the Talmud and mentioned in the Purim Megilah. In 1963, when the Bank of Israel released the regular half-lira, it was determined that the half-shekel commemorative coin wasn't necessary because the need no longer existed..

Aliyah Assistance Scrip 1924

By O. Rottenberg - Jerusalem

During the many years of Palestine-Israel history, there have been many numismatic items issued by various organizations, firms, or individuals which have been used as assistance for new immigrants. Since 1948, the State of Israel has been in the forefront of this assistance through its various ministries. However, prior to the existence of Israel, these matters were all in private hands.

Two of these rectangle script notes are illustrated. The first with a orange color cardboard Hebrew text translates as follows:

*Jerusalem Nissan (April) 1924
To give to the bearer of this note
one rot'l Matza*

on the account of the Office of Immigration (Zionist) in Jerusalem

The second note in blue color, is the same except the denomination is for $\frac{1}{2}$ rot'l of matza. The word *rot'l* is a name given to a weight used in North Africa and of parts of Europe and Asia corresponding to the pound, but varying greatly with the locality. Both notes are signed by the same person, and have a violet rubber stamp with the same of the organization in Hebrew but the date 3 Apr 1924.

It can be presumed that these issues are quite rare, for they were redeemed by the sellers of matza who in turn received payment from the Zionist Immigration Office.



RISING FROM THE ASHES

A Unique Wildlife refuge opens on the Carmel

By DORIT RISHONI

from The Jerusalem Report

Two years after a huge arson-caused blaze wiped out nearly 5,000 dunams (1,250 acres) of pine forest on the Carmel, killing large numbers of roe deer and wild goats, the Carmel Hai-Bar (wildlife refuge) is officially opening.

The *hai-bar* is a virtually unique Israeli conception, whose methods have been copied by conservationists worldwide. Animals facing extinction are brought to the refuge, and kept in enclosed areas while they breed. When their numbers become more stable, they are released into the wild. Ironically, an endangered species is pronounced acclimatized when it's allowed to be hunted for sport.

The idea of the *hai-bar* was conceived by Avraham Yoffe, the late head of the Nature Reserves Authority. The first to begin operation, in 1964 (opening to the public in 1978), was devoted to desert animals, at Yotvata, north of Eilat; it was followed in 1973 by the Carmel site (which was, from its inception in 1973 until two years ago, always accessible to the public, but is only now opening formally to organized groups). Today, the Carmel site is home to 170 endangered animals, all still kept in restricted areas. Especially prized species are wild goats (from an island off Crete), wild sheep (from Iran) and roe deer (brought from the Netherlands).

The story of the Carmel Hai-Bar's Persian fallow deer is a dramatic one. At the end of 1978, with the shah's regime staggering, world headlines focused on the ailing monarch and his adversary, the Ayatollah Khomeini. Little if any notice was taken of the cargo being loaded onto the last El Al plane to leave the country. Part of that cargo was precious, at least for local wildlife lovers: four fallow deer, of a species



Drawing of a rare Persian
Fallow Deer

that was near extinction. Their bill of lading said Holland, but they were in fact bound for Israel, where, together with a fifth deer imported from Germany, they would form a breeding group. Today, on the Carmel range in Israel's north, their progeny of 60 constitute one of the world's largest Persian fallow deer populations.

The Persian fallow deer had been promised to Israel by Abdul Reza Pahlavi, brother of the late shah, an inveterate hunter who came to Israel in 1974 (in his private plane, its bathroom sink equipped with gold-plated faucets) to pick up some ibexes, which were plentiful here. Although the numbers of fallow deer in Iran were then limited, he promised that when the population increased, Israel would be the first to get some. In 1978, as revolution swept Iran, Pahlavi cabled his Israeli friends: "If you want the fallow deer, come and

take them." Mike van Grevenbroek, Yotvata's first director, rushed to Teheran.

At the Carmel, the deer were looked after by Salah Makladah, a Druse from the nearby village of Daliyat al-Carmel, the director of the Hai-Bar until 1988. He all but lived with the deer, and is largely responsible for their flourishing. (Iran has tried, through the World Court, to have them repatriated, but without success.)

Two summers ago, fires raged through the Carmel National Forest for 72 hours. Some 80 percent of the *hai-bar*'s area was ravaged, and a magnificent pine forest was consumed. Makladah describes it as "the worst blow of my life," and says he can still hear the animals crying.

In a massive reforestation effort, \$1.3 million was invested in the *hai-bar* alone. As the *hai-bar* opens, on September 5, its animals can roam in large but still restricted areas that make up about 10 percent of the 6,000-dunam nature reserve. Organized groups of visitors may walk through this area, in a tour lasting two to three hours. □

Wildlife Preservation
Hai-Bar Official Award
Medal 1973



MEMBERSHIP REMINDER

You will have received the notice for your annual A.I.N.A. membership dues by this time. If you have not already done so, we ask that you kindly take a few minutes and write out your check. Many members respond to these notices promptly, but there are also some whom we must send follow up letters as a reminder. This notice is printed in the SHEKEL with the hope that these follow up letters can be kept to a minimum. Your 1992 membership card and membership medal will be mailed after January 15th, 1992. The Israel Government Coins and Medals Corporation will not issue a New Year's token for 1992. Those members who pay their dues before December 31st, 1991 will receive a past token issued by the government. Please mail in your dues as soon as possible. Give me a Happy New Year.

Sylvia, your treasurer.

An Early Jerusalem Sports Medal

By Peter S. Horvitz

The ancient Greek culture placed great emphasis on athletics and sports. This interest was not originally shared by the people of ancient Judah. However, with the conquests of Alexander the Great, Greek ideas began to permeate Jewish daily life. After Judah became part of the Seleucid Empire, interest in athletics became a dividing line between Hellenized Jews and the more conservative elements of the population. With the triumph of the Macabees, there was a temporary revulsion from Greek ideas. But both the late Hasmonaean and Herodian rulers sponsored increased interest in the building of athletic stadia and gymnasia.

With the fall of the second Jewish Commonwealth, instances of Jewish athletic interest and prowess in the region became rare.

But these interests did revive with the coming of the Zionist movement.

The earliest dated sports medal from what is now the State of Israel (and was then the British Mandate of Palestine) listed in Sylvia Haffner's *Judaic Tokens and Medals* (New York 1978) is the 1932 medal struck in honor of the first Maccabiah Games (Haffner SM-10). I have recently discovered a sports medal at least three years older than this medal, and possibly of even earlier origin.

This medal is struck in bronze and measures 32mm. At the top, it has an attached ring, presumably for a ribbon. The obverse depicts the Tower of David, one of the most famous sights in Jerusalem. This side has no



inscription. The outer inscription on the reverse is divided by a lozenge formed from four smaller lozenges. This outer inscription reads *Jerusalem Inter-School Sports*. This is around a field headed by the words *Won By*. All of these inscriptions are struck.

Originally the rest of the field was blank, for engraving. In the field of this example has been engraved *A. SABRI 1929*.

Obviously this medal could have been struck some time before 1929, the year when this particular specimen was awarded.

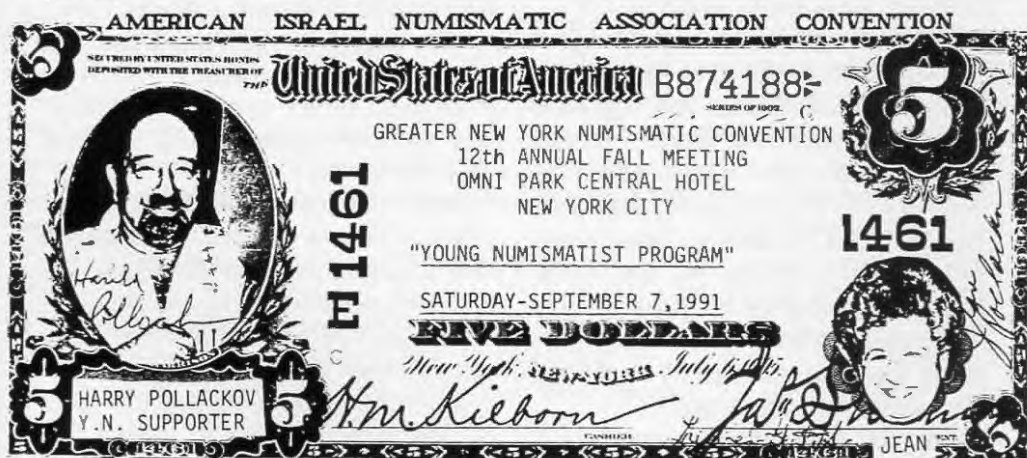
The recipient of this medal has a very interesting name. *A. SABRI*. The family name *SABRI* is a form of the Hebrew word *sabra*, which originally meant cactus. As the cactus is known for its rough exterior and its sweet core, the

word has taken on a secondary meaning of a native born Israeli. Perhaps the recipient was a Jew of European origin whose family had changed their surname to a Hebrew one to sound more native. This was a common practice at the time of this medal. It was this practice which accounts for the family surnames of David Ben-Gurion, Golda Meir, Ephraim Katzir, Yigdal Allon and Shimon Peres.

The ancient Greeks honored athletes on their coins. Since 1929, Israel has produced many outstanding athletes. To reward and honor them, at all levels of achievement, there have been numerous medals. Thus an ancient tradition was reborn in Herzl's Old-New Land.

Young Numismatist News

Harry and Jean Pollackov were the honorees at the September Greater New York Numismatic Convention. They have been active supporters of the YN's and the conventions for many years. The YN program led by Larry Gentile Sr. attracted many youngsters and their parents.



The most memorable Fourth of July — 1976

By **Dr. Leonard Winograd**

July 4, 1976, was the 200th anniversary of the independence of the United States of America. It was the scheduled date for many patriotic celebrations, programs, speeches, concerts, parades, picnics, special baseball double-headers and displays of fireworks on a larger scale than ever before.

I drove my family to Mount Washington across the Monongahela River from Pittsburgh's Golden Triangle so that we could all have a perfect view of the pyrotechnics.

After the exhibition ended, we slowly drove the 15 or so miles home and arrived just in time to hear the 11 o'clock news. I learned that Israeli military aircraft had flown undetected some 2,200 miles to Uganda, landed at Entebbe Airport, and rescued more than 100 hostages, hijacked passengers and crew and returned them safely to Israel.

What were the hijacked passengers of a flight from Athens to Paris doing in Uganda? Idi Amin, the Ugandan dictator, despite the proudly earned Israeli paratrooper wings which he always wore on his military uniform, had not been friendly to Israel since March 1972, when he had been refused a squadron of Phantom jets with which to bomb Kenya and Tanzania. He had retaliated by expelling all Israelis from his country.

For the first time, I understood precisely the goal of political Zion-

ism: "To make more normal the lives of Jews throughout the world, by the establishment of a Jewish state in Eretz Israel." (In the earlier years of Zionist debate, some Jews had argued for an autonomous Jewish state in Uganda. Now, in the face of an Idi Amin, we counted ourselves lucky that they had not prevailed.)

That was the first part of the promise. The second part was implicit: that when there was a Jewish state, there would be a haven of refuge for oppressed Jews from anywhere in the world — unlike the Hitler period, when there was absolutely no assured haven of refuge for those Jews who had managed to get away from Europe's swastika empire.

What had been abnormal in the Entebbe crisis was that the hijackers divided the passengers into two groups. The first group consisted of 148 gentile hostages and was flown to Paris almost immediately. The second group consisted of 98 Jews from both Israel and the Diaspora, who were being held hostage because they were Jews.

Such outrages had occurred so often in history that we did not even feel imposed upon or shocked. We had been conditioned by our Sunday-school history lessons to cope emotionally with things like this.

The rational planning and the valor of the Israeli military indeed, as promised, made more normal the



OPERATION JONATHON STATE MEDAL

Obverse

THE ENTEBEE RESUE

The IDF emblem with the olive branch entwined around the silhouette of an airforce plane. A legend: "Operation Jonathan 6 Tamuz 5736" in Hebrew. The English translation bearing the date "4th July, 1976".

Reverse

The verse: "He sent from above and took me" (Psalm 18:17) in Hebrew and in English.

Edge

The State emblem and the words "State of Israel" in Hebrew and in English. The silver medal minted by Hecht bear "Silver 935" in Hebrew and "Silver" in English. The medals minted by Kretschmer have "Sterling" in English. The gold medals bear "Gold 900".

Designer

Obverse – Rothschild and Lippman ("Roli").

Reverse – The Shamir Brothers.

Serialization

All the medals are numbered.

Bronze – numbered 43810; melted 1713.

Silver – numbered to 22625; 436 were not minted, 1744 were melted.

Gold – 11343 were numbered; 470 were melted.

Mint

59mm Bronze – 34357 minted by Hecht. 9453 minted by Kretschmer. Total 43810 medals, 1713 melted.

59mm Silver – 15974 minted by Hecht. 6215 minted by Kretschmer. Total 22189 medals. 1744 melted.

Gold – Israel Government Mint, Jerusalem.

Engraving
Moshe Nov.

lives of those Diaspora Jews who had caught Air France Flight 139 at Athens. The price of freedom for the hostages was the release of terrorists held in Israel, France, West Germany and Switzerland and Kenya.

The hijacking was carried out by five persons, three Arabs and two Germans, a man and a woman. All were killed in the daring 53-minute rescue operation.

The Israeli cabinet had very detailed information on the airport at Entebbe because part of it had been built by Israelis and because the released gentiles had given detailed information about the hostages they had left behind when they were flown to Paris.

In addition to the Jewish hostages there remained the French crew, who had elected to stay behind with their passengers until all had been brought to safety.

The arrival of the five Israeli Hercules aircraft was timed to take place between the scheduled landings of two commercial airliners, so that the airport landing lights on the runways would be on.

Although the airport shut off those lights after the operation became obvious, it did not matter as the planes had brought portable beacons with them to guide them safely to the runway.

There were four Israelis killed in the rescue operation — Ida Borowitz, Jean-Jacques Maimoni and Pasco Cohen, all civilians, and Lt. Col. Yonatan (Yoni) Netanyahu, was cut down leading the operation. It is believed he was felled by a bullet fired by a Ugandan soldier in the airport control tower.

Born in New York 30 years earlier to Israeli parents, he was brought back to Israel at the age of two. He returned to the United States to study at Harvard University but left there to return to Israel, to defend his country, he would tell people. (His younger brother, Binyamin, later became Israel's ambassador to the United Nations and is currently Israel's deputy foreign minister.)

Moreover, there remained the disappearance of the ailing Dora Bloch, 75, who held both British and Israeli citizenship, who was taken to the hospital in Kampala, where she subsequently vanished.

There were reports she had been seen being dragged from the hospital screaming by four security men on order of Idi Amin, a man who aspired to the Nobel Peace Prize.

Maj. Louis Williams, an experienced military affairs author and editor, has written, "The name Entebbe, and the operation with which it is associated, enjoys a special place in the annals of the ongoing war against terrorism. To the people of Israel and to many others, it was a declaration that free men need not submit to terrorist blackmail and extortion, no matter how impossible the alternatives may seem."

What a message for Independence Day.

Dr. Leonard Winograd is a retired Rabbi residing in Pittsburgh, Pa. This article is reprinted from the Metro West Jewish News.

CLUB



BULLETIN

Donna J. Sims N.L.G.

Editor

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Volume 12 No. 6 Nov.-Dec. 1991

INS OF CLEVELAND - With September being the first meeting of the numismatic year, a couple of travel reports was given in addition to the regular program. Sanford Brown told of his travel highlights to: Austria, Hungary, Romania, Turkey, etc. Fred Ross, who also happens to be the editor of "The Agora" reported on the recent-held 100th ANA Convention in Chicago. (It was good to hear that Israel coins and paper sold and some at high prices). A look at "Operation Bernhard" was featured for the program. This was the famous (but still little understood) nazi counterfeiting operation that took place in Sachsenhausen Concentration Camp in eastern Germany in the 1942-1944 period, involving many Jewish inmates and resulting in the best counterfeits of British currency in the history of the Bank of England. A sample of the representative Operation Bernhard 5-pound "white fiver" was exhibited.

INS OF LOS ANGELES - For the program feature at the August meeting Sidney Fagott narrated an AINA slide presentation entitled "Paper Money of Israel" by R. Wengel. Another AINA slide program entitled "Roman Coins: The 12 Caesars and Other Potestas" was the featured program at the September meeting, narrated by program chairman Paul Borack.

1918 IN MEMORIAM 1991

DIANE COLTON

**ISRAEL NUMISMATIC SOCIETY
OF MICHIGAN, INC.**

INS OF SAN GABRIEL VALLEY - The bi-monthly meeting was held in August with a salad bar luncheon and Paul Borack's "Coino" featured for the program. Dr. Thomas Fitzgerald will be the featured speaker at the October meeting.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The study of numismatic material of the Holy Land and surrounding areas during the 20th century, up to to the time of Israel's statehood, was featured at the August meeting. A different type of study was held at the September meeting. "A large and important part of Jewish numismatics of the 20th Century and pre-Israel is the field of anti-Semitic coins, notes and medals and the concentration camp money of World War II. Both of these subjects are depressing when one considers the reasons and sites for their origin; however, they do form an important segment of numismatics and worthy of study."

CORRESPONDENCE RECEIVED - Jerry Jurman, an AINA member since 1967, wrote to me last month requesting an announcement be made to the AINA membership at large. He is currently readying his large collection for disposal and would like to pass the word around to anyone who may be interested. So if there is anyone out there who would like to get in touch with him please write to me and I will forward your request.

COMMENTS FROM DJS - I was in hopes of including with this issue a complete list of the active INS clubs, their meeting dates and time, the name of the current president and a mailing address (only those with P.O. boxes). However, it didn't register in my mind that this is the issue with the least club information because most clubs do not meet during the summer months. Since I would like to have my information up-to-date, I will have to wait until next time so I can compare my existing list with what comes in now.... Every once in awhile I get a request (as noted above) and if I have the room I will include it either separately or in my message.... The summer months are now over; hope all of you had a safe and happy vacation. Now is the time to turn your efforts to your INS club. All of the clubs are struggling to keep going. Some have had to go to bi-monthly meetings and some have disappeared altogether. Please help your club with your attendance and participation. If you have any ideas on how to help your club please let your president know. But most important of all, attend your meetings. It's very hard to get good speakers when attendance is low. Numismatics is a great hobby. Collecting Israel is even better. Do your part. Be well, be happy....

Great News

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